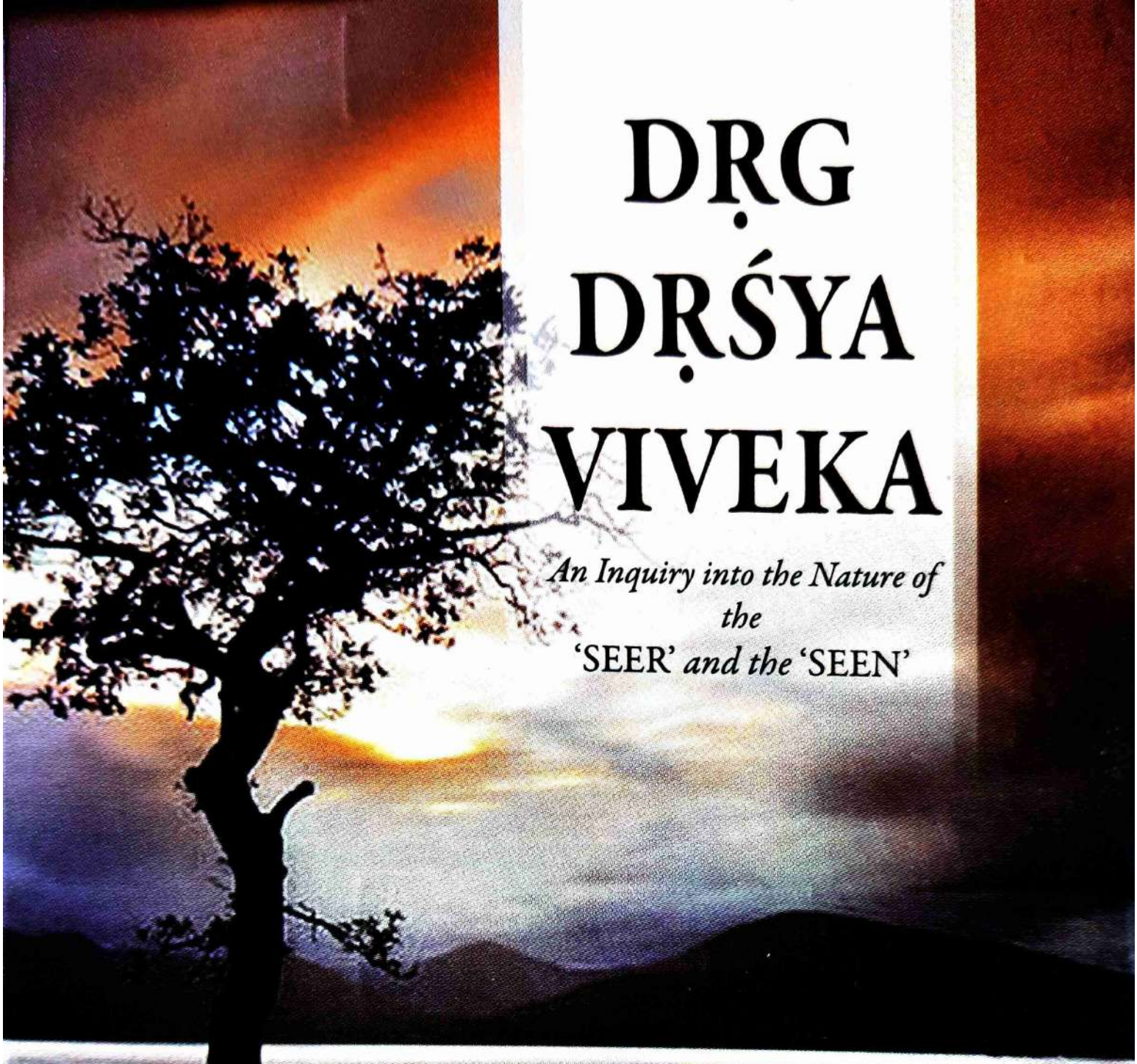

DṚG DṚŚYA VIVEKA

An Inquiry into the Nature of the
'SEER' *and the* 'SEEN'

Text with English
Translation and Notes
By
Swami Nikhilananda

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FOREWORD

It is a matter of general knowledge that a Hindu not infrequently exclaims, when he finds anything supremely difficult to achieve or understand, 'It is like *Brahmavidyā.*' This *Brahmavidyā* or knowledge of Brahman, the attainment of which is thought to be so hard, is acquired only gradually, the steps being those of religion, theology including scholasticism, mysticism and philosophy including science. All these are comprehended by the term Vedānta. Man's knowledge of science having been in its infancy, in the past, it was treated not as a separate subject but as a part of philosophy, which is *a rational* enquiry regarding all that is known to exist. Though philosophy or *vicāra* comes last, yet it is not introduced abruptly at the very end. Every one, each to the extent to which one's *buddhi* or reasoning power admits, is by nature free to exercise this faculty, at whatever stage one may be. And as a consequence even the preliminary stages are mistaken by the ignorant for philosophy though the last alone is specifically so called, because it is then that one is able to devote oneself exclusively to a pursuit of the highest or the most comprehensive Truth, by means of *buddhi* (reason).

In the past, rigorous yogic (mystic) discipline, which was not an end in itself, helped to so clarify the mind as

to enable it to reason most correctly. But such discipline is almost impossible under present conditions. The modern mental outlook is pre-eminently scientific owing to the great progress that science has made. And the best method of freeing the mind from its inaccurate ways of thinking is to imbue it as fully as possible with the scientific spirit. It is therefore only one who possesses a clear knowledge of its methods and results, i.e., who is able to make reason (*buddhi*) the highest means of enquiry that would be fit to enter upon the study of Vedāntic philosophy.

For, as Vedānta itself admits, its highest Truth (*Ātman* or Brahman) cannot be reached by any path other than that of *buddhi* (reason) and unless the *buddhi* is sharper than the 'edge of a razor' (*Kaṭha Upaniṣad*, 1.3.12 and 1.3.14), which is also characterized as *Mahādhīḥ* or *Mahābuddhi* (great or supreme reason) elsewhere (*Māṇḍūkya Kārikā*, 4.89). The *Gītā* also supports it in several places (*vide* 6.21 and 10.10). Further, where *manas* and *citta* are used in the sense of *buddhi* in Vedāntic literature, they are declared to be the highest means of attaining such knowledge (*Bṛhadāraṇyaka Upaniṣad*, 4.4.19; *Muṇḍaka Upaniṣad*, 3.1.9; and *Kaṭha Upaniṣad*, 2.1.11). Contrariwise it is expressly stated that neither religion, theology, nor mystic practice is in itself of value in the absence of *buddhi* (*vide Kaṭha Upaniṣad*, 1.2.23 and *Muṇḍaka Upaniṣad*, 3.1.8). The aim of every one should be to reach this supreme level of *buddhi* by continued enquiry, though one may feel satisfied with the religion, theology, or mysticism in which one believes. Some have not the patience to pursue it to the end. Therefore, the highest stage to which most men attain is only the theological (based

on authority) or the mystic (based on intuition), and not the rational. How then, it may be asked, is such high order of *buddhi* to be reached and how so much of patience to be commanded? Vedānta says:

'None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain the *Ātman* by means of intelligence.' (*Kaṭha Upaniṣad*, 1.2.24).

'This *Ātman* is obtainable by love of truth, by austerity, by correct knowledge, by one's life of chastity (*Brahmacarya*) constantly practised.' (*Muṇḍaka Upaniṣad*, 3.1.5)

In a word, purity of life, comprehending thought, word, and deed, is the foremost requisite for sharpening the *buddhi*.

Recognizing, therefore, the difficult nature of the study of Vedānta *as a whole*, some of the leading authorities on it have written a number of manuals of introduction. Though all these treatises cover the same ground, refer to the same topic of importance, and point to the same goal, yet they differ from each other in their *approach* to the subject. Since these manuals are meant to lead those in the lower stages to rational (*buddhi*), i.e., philosophic enquiry (*vicāra*), they largely cover the preliminary, i.e., the religious, theological, and mystic, stages of Vedānta, indicating directly or indirectly the way to the final, i.e., the rational, means of attaining the goal. All of them rely on the authority of Vedic Revelation and mystic or *yogic* ecstasy or *samādhi*. But the *philosophy*, which rises still higher into realms of pure Reason, is evidently reserved for more advanced enquiry.

The importance of *Dṛg-Dṛśya-Viveka* as an aid to the study of Vedānta has been well pointed out by the learned Swāmī Nikhilānanda in his introduction to this translation. The central theme of the work is that Brahman is realized through mystic or *Yogic samādhi* (concentration). *After* this state is attained, one can see Brahman wherever one turns one's eyes:

Dehābhimāne galite vijñāte paramātmani,
Yatra yatra mano yāti tatra tatra samādhayah.

'With the disappearance of the attachment to the body and with the realization of the Supreme Self, to whatever object the mind is directed one experiences *samādhi*.'

Problems such as for instance, how to make sure that after we attain *samādhi* whatever we see is the Supreme Being or Brahman and not anything else, are matters beyond the scope of this small treatise.

Dṛg-Dṛśya-Viveka being very short, it necessarily compresses much information into a small space. Detailed explanations are indispensable. Swāmī Nikhilānanda has spared no pains to make not only the English rendering accurate, but also the notes exhaustive and scholarly, which will be found to be of immense help to those who wish to proceed to a higher study of Vedāntic philosophy.

The Swāmī's great literary merits are already so well and so widely known that this work of his needs little introduction from laymen like me. It is a time-honoured belief, a belief as old as the oldest Upaniṣads, that Vedāntic Truth is best taught by those that live it but not by those

KEY TO TRANSLITERATION AND PRONUNCIATION

		Sounds like
अ	a	o in s*o*n
आ	ā	a in m*a*ster
इ	i	i in *i*f
ई	ī	ee in f*ee*l
उ	u	u in f*u*ll
ऊ	ū	oo in b*oo*t
ऋ	ṛ	somewhat between r and ri
ए	e	a in ev*a*de
ऐ	ai	y in m*y*
ओ	o	o in *o*ver
औ	au	ow in n*ow*
क	k	k
ख	kh	ckh in blo*ckh*ead
ग	g	g (hard)
घ	gh	gh in log-*h*ut
ङ	ṅ	ng
च	c	ch in *ch*uckle
छ	ch	chh in cat*ch h*im
ज	j	j
झ	jh	dgeh in he*dgeh*og
ञ	ñ	n (somewhat)
ट	ṭ	t
ठ	ṭh	th in an*t-h*ill

		Sounds like
ड	ḍ	d
ढ	ḍh	dh in go*dh*ood
ण	ṇ	n in u*n*der
त	t	French t
थ	th	th in *th*umb
द	d	th in *th*en
ध	dh	theh in brea*the* *h*ere
न	n	n
प	p	p
फ	ph	ph in loo*p h*ole
ब	b	b
भ	bh	bh in a*bh*or
म	m	m
य	y	
र	r	r
ल	l	l
व	v	v in a*v*ert
श	ś	sh
ष	ṣ	sh in *sh*ow
स	s	s
ह	h	h
ं	ṁ	m in hu*m*
ः	ḥ	half h in hu*h*!

that merely talk it. Bhagavān Sri Rāmakṛṣṇa Paramahaṁsa, the 'Real Mahātman' of the late Prof. Max Muller, was one such rare and great teacher. And the Vedāntic works that are published by the revered Order of *sannyāsins* founded by such a guru have so great a spiritual charm that they make these works most welcome to all earnest seekers after Truth.

Mysore V. SUBRAHMAṆYA IYER

LIST OF ABBREVIATIONS

यो. वा.	योगवासिष्ठ रामायण
प. सू.	पतञ्जलि योग सूत्र
बृ. उ.	बृहदारण्यक उपनिषद्
क. उ.	कठ उपनिषद्
छा. उ.	छान्दोग्य उपनिषद्
तै. उ.	तैत्तिरीय उपनिषद्
मु. उ.	मुण्डक उपनिषद्
श्वे. उ.	श्वेताश्वतर उपनिषद्

INTRODUCTION

Dṛg-Dṛśya-Viveka, as the name indicates, is an inquiry into the distinction of the 'Seer' (*Dṛg*) and the 'Seen' (*Dṛśya*)—an inquiry which is of the utmost importance for the understanding of the higher Vedānta Philosophy. The other name by which this treatise is known is *Vākya-Sudhā* ascribed to Śaṅkarācārya, which is also the name of the commentary on it. *Dṛg-Dṛśya-Viveka* has been acknowledged as a *prakaraṇa* treatise of the Vedānta Philosophy, i.e., a book which, though confined to a particular aspect of the subject-matter, explains its chief purpose, viz., the identification of *jīva* and Brahman, by following a particular line of argument. The special feature of this book is its detailed description of the various kinds of *samādhi* (concentration), the importance of which is always acknowledged by the students of Vedānta. It has also given three theories, necessarily empirical in character, regarding the conception of *jīva* (embodied being).

This small book of forty-six *ślokas* is an excellent *vade mecum* for the study of higher Vedānta. Sixteen of the *ślokas* from *Dṛg-Dṛśya-Viveka*, from 13 to 31 with the exception of 14, 21, and 28, are found in a minor Upaniṣad, called the *Sarasvatī-Rahasyopaniṣad*. It does not seem probable that the author of *Dṛg-Dṛśya-Viveka* wrote a treatise of forty-six *ślokas* borrowing sixteen from another book. Neither of

the two commentators have mentioned these sixteen *ślokas* as quotation from the Upaniṣad in question. Therefore it seems to us that the author of the Upaniṣad has borrowed these *ślokas* from *Dṛg-Dṛśya-Viveka*, which, if true, would indicate the importance of the book.

Three names are generally associated with the authorship of the book. Brahmānanda Bhāratī, one of the commentators, acknowledges Bhāratī Tīrtha as its author. In some manuscripts it is found that Ānanda Jñāna, another commentator, salutes in the colophon Śaṅkarācārya as its author. Niścaladāsa, in his *Vṛtti-Prabhākara*, ascribes the book to Vidyāraṇya, the celebrated author of *Pañcadaśī*. We are led to think that the book was written by Bhāratī Tīrtha. Brahmānanda Bhāratī probably wrote, as some authorities hold, a commentary called *Vākya-Sudhā*. Bhāratī Tīrtha, the teacher of Vidyāraṇya, was a Jagadguru of the Śriṅgerī Math founded by Śaṅkarācārya. The old records of the math state that he was the head of the math from 1328 to 1380 A.D. An inscription dated 1340 A.D. states that Harihara I, the ruler of Vijayanagar, and his brother made grants of land to Bhāratī Tīrtha for the maintenance of the Śriṅgerī Math. Probably Bhāratī Tīrtha was also known as Ānanda Bhāratī Tīrtha. Bhāratī Tīrtha is associated with the authorship of *Dṛg-Dṛśya-Viveka*, *Vaiyāsikanyāyamālā* and a portion of *Pañcadaśī*. *Vaiyāsikanyāyamālā* is of great help to the student in understanding the commentary of Śaṅkarācārya on the *Brahma Sūtra*.

There are two commentaries extant of *Dṛg-Dṛśya-Viveka*. One is by Brahmānanda Bhāratī and the other by Ānanda Jñāna or Ānandagiri. The book has been translated

into several languages. The Bengali translation has been admirably done by Babu Durgacharan Chattopadhyaya, the erudite Sanskrit scholar of Benares, to whom we are obliged for much of the information given in this Introduction.

Dṛg-Dṛśya-Viveka, in dealing with certain aspects of the subject-matter, follows a method which may be called rational in that it attempts to discuss by employing a method which is known in logic as the method of Agreement and Disagreement or the method of *Anvaya-Vyatireka* of the Indian Nyāya system. The book, it is hoped, will be of considerable help to those who wish to pursue the higher study of Vedānta Philosophy.

For the facility of understanding by the average student, we have given, besides the meaning of the words of the text and its running translation, extensive notes mainly collected from the two commentaries mentioned above. The Telugu, Malyalam, English, Sanskrit, and Bengali editions of the book, which we have consulted while translating the treatise, have not always the same reading. We have not followed *in toto* any of these editions. But our reading will be supported by one or the other of the books we have consulted.

We wish to take this opportunity to express our sense of deep gratitude to H. H. Sri Krishnaraja Wodeyar IV, Maharaja of Mysore, for so kindly permitting us to associate this book with his name. Sri Ramakrishna Ashrama at Mysore owes its present position of usefulness to his sympathy and generosity. It is well known that His Highness' noble father encouraged Swami Vivekananda to proceed to the Parliament of Religions held in Chicago, an

event which has raised India in the estimation of the whole of the civilized world. The Maharaja's deep knowledge of philosophy, Eastern and Western, besides his remarkable acquaintance with modern science has made him one of the most cultured and respected of India's rulers.

AUTHOR

॥ ॐ परमात्मने नमः ॥

।। दृग्दृश्यविवेकः ।।

DṚG-DṚŚYA-VIVEKA

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक् तु मानसम्।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ।।१।।

रूपं form दृश्यं (is) perceived लोचनं eye दृक् (is) perceiver तु तत् that दृश्यं (is) perceived मानसं mind दृक् (is) perceiver धीवृत्तयः mind's modifications दृश्याः (are) perceived साक्षी witness दृक् एव (is) verily the perceiver तु but न (it) is not दृश्यते perceived.

1. The form[1] is perceived and the eye[2] is its perceiver.[3] It (eye) is perceived and the mind[4] is its perceiver. The mind with[5] its modifications is perceived and the Witness (the Self) is verily the perceiver.[6] But It[7] (the Witness) is not perceived (by any other).

The direct and immediate knowledge of *Ātman* or Self is the means to the attainment of Liberation. The understanding of the meaning of the great Vedic statement 'That thou art' (तत्त्वमसि) enables one to realize the goal of

life. The meaning of 'That thou art' is correctly grasped by understanding the sense of the words contained in the statement. The first five *ślokas* in the treatise explain the significance of 'Thou'.

[1]*Form*—It implies all objects of sense perception.

[2]*Eye*—It stands for all the organs of perception such as nose, ears, etc.

[3]*Perceiver*—The eye is perceiver only in a relative sense because it is itself perceived by the mind.

[4]*Mind*—The sense-organs, unless the mind is attached to them, cannot perceive their objects. In a state of deep sleep the sense-organs do not perceive anything because the mind, at that time, ceases to function.

[5]*With, etc.*—This includes *buddhi*, *citta*, and *ahaṇkāra*.

[6]*Perceiver*—The mind is controlled by the conscious Self. Compare 'अन्यत्रमना अभूवम् नादर्शम्' (बृ.उ., १.५.३) 'My mind was elsewhere; I did not see.'

[7]*It*—The *Ātman* or the innermost Self is the ultimate perceiver. If a perceiver of the *Ātman* is sought, the inquiry will end in what is known as a *regressus ad infinitium*. All entities from the gross objects to the mind are products of *avidyā* which itself is insentient (जड). Hence they also partake of the nature of insentiency. Therefore they are objects. The subjective character of some of these is only relative. But the Self is the ultimate Seer because no other seer is known to exist. The knowing nature of the Knower is never absent.

II

The subject-matter of the first *śloka* is explained in detail in the following *śloka*:

नीलपीतस्थूलसूक्ष्महृस्वदीर्घादिभेदतः ।
नानाविधानि रूपाणि पश्येल्लोचनमेकधा ।।२।।

नीलपीतस्थूलसूक्ष्महृस्वदीर्घादिभेदत: on account of such distinctions as blue, yellow, gross, subtle, short, long, etc. नानाविधानि various रूपाणि forms लोचनं the eye एकधा as one पश्येत् perceives.

2. The forms (objects of perception) appear as various on account of such distinctions as blue, yellow, gross, subtle, short, long, etc. The eye, on the other hand, sees them, itself remaining one and the same.

The forms, etc., are objects of perception which are varying. That which is constant and changeless is the perceiver. The different objects appear, no doubt, as distinct from one another. But they are perceived with their changes, because the eye, as perceiver, is a unity. They all belong to one category, namely, दृश्य or the seen. With reference to the objects, the eye is the perceiver.

The one characteristic of the objects is their changeability. Change is possible only in things that are imagined with reference to a substratum, as is the case with the snake, stick, waterline, or garland falsely imagined in a rope. These ideas are subject to change. The characteristic of the Seer is unchangeability. The objects change but their perceiver

is constant. The appearances, like the snake, etc., change but the rope is constant.

III

The eye, on account of its changeable nature, is an object and its perceiver is the mind:

आन्ध्यमान्द्यपटुत्वेषु नेत्रधर्मेषु चैकधा।
संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥३॥

आन्ध्यमान्द्यपटुत्वेषु blindness, dullness, and sharpness नेत्रधर्मेषु characteristics of the eye मनः mind एकधा as a unity संकल्पयेत् cognizes इदं this श्रोत्रत्वगादौ to ears, skin, etc. च also योज्यतां applies.

3. Such characteristics of the eye as blindness, sharpness, or dullness, the mind is able to cognize because it is a unity. This also applies to (whatever is perceived through) the ear, skin, etc.

Though the eye is the perceiver in respect of the various forms, yet it becomes the object of perception in its relation to the mind. The eye is subject to changes which are perceived by the mind; for it is the mind that thinks: 'I am blind,' etc. The mind knows the changes because it is a unity. This applies to the other sense-organs as well. Though the nose, the skin, the tongue, etc., are respectively perceivers with reference to their several objects, yet they themselves are perceived by the mind. Hence, the mind is perceiver and the sense-organs are objects of perception.

IV

Mind, also like other sense-organs, is an object perceived by another. This is indicated in the following *śloka*:

कामः संकल्पसन्देहौ श्रद्धाश्रद्धे धृतीतरे।
ह्रीर्धीर्भीरित्येवमादीन् भासयत्येकधा चितिः।।४।।

चितिः Consciousness कामः desire संकल्पसन्देहौ determination and doubt श्रद्धाश्रद्धे faith and want of faith धृतीतरे steadiness and its opposite ह्रीः modesty धीः understanding भीः fear इत्येवमादीन् and such others एकधा unified भासयति illumines.

4. Consciousness illumines (such other mental states as) desire,[1] determination[2] and doubt, faith[3] and want of faith, steadiness[4] and its opposite, modesty, understanding, fear and others,[5] because it (Consciousness) is a unity.

[1]*Desire*—Desire for the satisfaction of sensual pleasures.

[2]*Determination*—Determinating the nature of objects directly perceived by a sense-organ.

[3]*Faith*—Faith in the result of karma and the existence of God.

[4]*Steadiness*—The mental power that sustains a man even while he is physically or otherwise tired.

[5]*Others, etc.*—Other states or functions of the mind are enumerated in the *Aitareya Upaniṣad* (3.1.2).

The list of the states or functions of the mind have been adopted from the *Bṛhadāraṇyaka Upaniṣad* (1.5.3).

V

That the mind undergoes all these changes is known to all. Because of its changeable nature, the mind is an object of perception and Consciousness is the perceiver. This is because all these changes are perceived by Consciousness. Consciousness perceives all these states because it is a unity. These states, though distinct in nature, become unified in Consciousness or Self:

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम्।
स्वयं विभात्यथान्यानि भासयेत् साधनं विना ।।५।।

एषा this (Consciousness) न उदेति does not rise न अस्तम् एति does not set वृद्धिं increase न याति does not undergo क्षयं decay न (याति) does not undergo स्वयं of itself विभाति shines अथ on the other hand विना without साधनं aid (of other means) अन्यानि other objects भासयेत् illumines.

5. This Consciousness[1] does neither rise[2] nor set.[3] It does[4] not increase; nor does it suffer decay. Being self-luminous, it illumines everything[5] else without any other aid.

[1]*Consciousness*—It is the eternal Witness of all internal changes.

[2]*Neither rise*—'Rising' means birth, i.e., coming into

बुद्धौ in the *buddhi* (intelligence) चिच्छाया reflection of Consciousness आवेशत: on account of entering भानं appearance (of specific knowledge) भवति happens धी: intelligence (understanding) तु and द्विधा of two kinds स्थिता is एका one अहंकृति: egoity स्यात् is अन्या other अन्त:करणरूपिणी of the nature of mind (mental faculties).

6. *Buddhi* appears to possess luminosity[1] on account of the reflection of Consciousness in it. Intelligence (*buddhi*)[2] is of two kinds.[3] One is designated egoity (अहंकृति:), the other as mind (अन्त:करण).

[1]*Luminosity*—The Conscious Self (चिदात्मा), though self-luminous, has no manifestation, because from the absolute standpoint there is no other object which can be manifested by Consciousness. But on account of the superimposition of ignorance (अविद्या) a modification appears known as mind (अन्त:करण) which, though insentient (जड), (being the product of अविद्या) appears as conscious on account of the association of Consciousness or *Ātman* with it. The *Ātman* appears as *buddhi* when associated with *antaḥkaraṇa*. The *buddhi*, on account of its association with Consciousness, appears to be endowed with agency, will, etc.

[2]*Buddhi*—*Buddhi* or *dhih* or intelligence is the internal organ that is subject to various modifications. The modification which makes and endows it with agency, etc., is known as *ahaṅkṛti* or *ahaṅkāra* or egoism. Another modification, known as memory, consists of various faculties by means of which external objects are perceived. The *buddhi*, by itself, is insentient (जड). But its appearance

existence of an entity previously non-existent. This cannot be predicated of Consciousness as it is the Witness of even previous non-existence. Otherwise no one will be aware of such non-existence. All entities from the empirical ego to the gross object perceived have a previous non-existing state, because their appearance and disappearance are cognized by Consciousness.

[3]*Set*—'Setting' means disappearance of an existing entity, i.e., its becoming non-existent again. This state, though possible for relative entities, cannot be predicated of Consciousness. No disappearance or destruction can be cognized without a conscious Witness.

[4]*Does not, etc.*—Every perceived entity of the empirical world possesses six characteristics: birth (जन्म), existence (अस्तित्व), growth (वृद्धि), change (विपरिणाम), decay (अपक्षय) and destruction (नाश). But Consciousness has none of the characteristics of a perceived entity. By negating birth and decay, the four other characteristics are also negated in Consciousness. Growth and decay are only possible for those entities which have parts. But Consciousness is without parts.

[5]*Everything else*—All perceived entities. Comp. 'तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति' (क. उ., २.२.१५) 'It shining, all else shines.' It is because there is nothing else to illumine the *Ātman*. It is self-luminous.

VI

चिच्छायावेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता।
एकाहंकृतिरन्या स्यादन्तःकरणरूपिणी ॥६॥

as subject, object, and the means of perception is possible on account of the reflection of Consciousness (चित्) in it. This reflection endows *buddhi* with the power of perceiving objects.

[3]*Two kinds*—When Consciousness is reflected in *buddhi* it undergoes two main modifications. These are the ego and the mind. The ego implies a subject (अहंकार) as well as its mind (अन्त:करण). The inner organ, according to its different functions is known as volition and doubt (मनस्), determining faculty (बुद्धि), and the faculty of memory (चित्त).

VII

In the first *śloka*, the eye and the mind have been described as seers with respect to their several objects of perception. But they are insentient. Therefore a doubt arises as to their power of cognition. This doubt is resolved by the following *śloka* which says that though the mind, etc., are insentient, yet on account of the reflection of Consciousness (चित्) in them, they appear to be conscious. Hence knowledge of objects is possible for them:

छायाहंकारयोरैक्यं तप्तायःपिण्डवन्मतम् ।
तदहंकारतादात्म्याद्देहश्चेतनतामगात् ।।७।।

छायाहंकारयो: of the reflection and egoism ऐक्यं identity तप्त-अय: पिण्डवत् is like the identity of fire and the heated iron ball मतम् opinion (of the wise) तत् that अहंकार egoism तादात्म्यात् owing to the identification देह: body चेतनताम् consciousness अगात् has attained.

7. In the opinion of the wise, the identity of the reflection (of Consciousness) and of ego[1] is like the identity[2] of the fire and the (heated) iron ball. The body[3] having been identified with the ego (which has already identified itself with the reflection of Consciousness) passes for a conscious[4] entity.

[1]*Ego*—It is associated with the notion of subject.

[2]*Identity*—In the case of a red-hot iron ball, fire and iron appear to be identified with each other. Similarly the reflection of Consciousness, coming in contact with ego, becomes completely identified with it and they cannot be separated from each other. This reflection of Consciousness that identifies itself with the insentient *ahaṅkāra* is what is known as *jīva* or embodied being.

[3]*Body*—Which is otherwise inert and insentient.

[4]*Conscious entity*—That is, movement, etc., are ascribed to the body on account of this identification. Consciousness (चैतन्य) imparts the appearance of sentiency to all objects from egoism to the gross body, because it is the innermost essence of all. The body includes the places where the sense-organs are located. Therefore there is no separate identification with the sense-organs.

VIII

Now is described the nature of the identification of *ahaṅkāra* with different entities:

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ।
सहजं कर्मजं भ्रान्तिजन्यञ्च त्रिविधं क्रमात् ॥८॥

अहंकारस्य of the ego तादात्म्यं identification चिच्छायादेहसाक्षिभिः with the reflection of Consciousness, body, and Witness क्रमात् respectively सहजं natural कर्मजं due to past karma भ्रान्तिजन्यं च and due to ignorance त्रिविधं of three kinds (भवति is).

8. The identification of the ego[1] with the reflection of Consciousness, the body, and the Witness are of three kinds, namely, natural,[2] due to (past) karma,[3] and due to ignorance,[4] respectively.

[1]*Ego*—See *ante*, *śloka* 6.

[2]*Natural*—The moment the reflection of Consciousness and the ego (*ahaṅkāra*) come into existence, they become identified with each other. The ego manifests itself under the influence of this reflection. Therefore this identification is called natural or innate. The experience resulting from this identification is, 'I know' (अहं जानामि).

[3]*Karma*—The ego identifies itself with a particular body according to its past acts, virtuous or otherwise. Birth in a particular body is always determined by karma. The experience resulting from this identification is, 'I am a human being' (अहं मनुष्य).

[4]*Ignorance*—Ignorance of the real nature of Consciousness is called here भ्रान्ति (delusion) which is without beginning and cannot be described as real or unreal. This identification of the *ahaṅkāra* (ego) with the Witness (साक्षी चैतन्य) is based only upon ignorance (भ्रान्ति). It can be removed only by knowing

the real nature of Consciousness. The experience resulting from this identification is 'I am' or 'I exist' (अहमस्मि).

IX

How the different identifications of the *ahaṅkāra* come to an end is thus described:

सम्बन्धिनोस्सतोर्नास्ति निवृत्तिस्सहजस्य तु ।
कर्मक्षयात् प्रबोधाच्च निवर्तेते क्रमादुभे ।।९।।

सम्बन्धिनो: of the mutually related (ego and the reflection of Consciousness) सतो: of those that are taken to be real सहजस्य natural (तादात्म्यस्य of the identification) तु certainly निवृत्ति: annihilation नास्ति is not possible उभे the other two कर्मक्षयात् with the wearing away of the (results of) karma प्रबोधात् च and enlightenment क्रमात् respectively निवर्तेते disappear.

9. The mutual identification of the ego and the reflection of Consciousness, which[1] is natural, does[2] not cease as long as they are taken to be real. The other[3] two identifications disappear after the wearing[4] out of the result of karma and the attainment[5] of the knowledge of the highest Reality respectively.

[1]*Which, etc.*—The moment the ego (अहंकार) and the reflection of Consciousness come into existence they identify themselves with each other.

[2]*Does not, etc.*—That is, they can never separate themselves from each other as long as they are taken to be

real. It is like the reflection of the sun in the water in a pot. The reflection can never separate itself from the water. It disappears only when the water pot ceases to be.

[3]*Other two*—The identifications of the ego with the body and the Witness (साक्षी).

[4]*Wearing out, etc.*—The identification of the ego with the body is due to the past karma whose effect is seen in this body that lasts till the karma continues to produce its effects. But when the body comes to an end owing to the complete wearing out of the effects of karma its identification with the ego automatically ceases. This phenomenon is also observed at the time of swoon and deep sleep when the effects of karma are temporarily suspended.

[5]*Attainment, etc.*—The identification of the ego with the witnessing Consciousness (साक्षी चैतन्य) is due to error (भ्रान्ति) which is destroyed only by the attainment of Knowledge. Knowledge (ज्ञान) destroys ignorance (अज्ञान) and its effects. *Ahaṅkāra* or the ego is the effect of ignorance. Therefore it is also destroyed by Knowledge. Hence *ahaṅkāra* can no longer identify itself with the Witness after enlightenment, when it disappears in Brahman.

The three kinds of identifications described above disappear simultaneously when the *jīva* realizes itself as Brahman.

X

Now is described the world-bound nature of the *Ātman* as well as its associations with the three states, which are possible only when the ego identifies itself with the body:

experiences are only the mental modifications of the ego. Comp. 'न तत्र रथा न रथयोगा न पन्थानो भवन्ति' (बृ.उ., ४.३.१०) 'There are no (real) chariots in that state, no horses, no roads (but he himself creates chariots, horses, and roads).' The dream experiences, though they appear during the dream state as outside the body of the seer, are known to be only modifications of the mind from the standpoint of the waking state. Therefore from the waking standpoint the dream state is only a partial manifestation of the ego.

[3]*Full manifestation*—In the waking state the ego experiences the gross external objects by means of its internal organs. The ego and the non-ego, which constitute the entire world of experience, are both cognized in the waking state. In dream it is the mind alone of the sleeper that appears both as the ego and the non-ego. Therefore the full manifestation of the experience covering both ego and non-ego is seen only in the waking condition.

XI

How the experiences of the waking and dream states are but the modifications of mind is described now:

अन्तःकरणवृत्तिश्च चितिच्छायैक्यमागता।
वासनाः कल्पयेत् स्वप्ने बोधेऽक्षैर्विषयान् बहिः॥११॥

अन्तःकरणवृत्तिः च the inner organ that is nothing but a modification (वृत्तिः) चितिच्छायैक्यं identity with the reflection of Consciousness आगता having attained स्वप्ने in dream वासनाः ideas कल्पयेत् imagines बोधे in the waking state अक्षैः

अहंकारलये सुप्तौ भवेद्देहोऽप्यचेतनः ।
अहंकारविकासार्द्धः स्वप्नः सर्वस्तु जागरः ।।१०।।

सुप्तौ in deep sleep अहंकारलये when (the thought of) ego disappears देहः the body अपि also अचेतनः unconscious भवेत् becomes अहंकारविकासार्धः the half manifestation of the ego स्वप्नः dream (भवति is) तु but सर्वः full (manifestation) जागरः waking state (भवति is).

10. In the state of deep sleep, when (the thought of) ego disappears,[1] the body also becomes unconscious. The state in which there is a half manifestation of the ego is called the dream state,[2] and the state in which there is a full[3] manifestation of the ego is the state of waking.

[1]*Disappears*—The ego merges itself in the causal ignorance which is characterized by the non-apprehension of empirical objects. This state in which there is no perception of duality is called the state of deep sleep. The ego in this state does not identify itself with the body. The result of past karma, then, is not noticed. Therefore we become unconscious of our body in that state. Comp. 'अन्धः सन्नानन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति' (छा. उ., ८.४.२). '(Therefore he who has crossed that bank) if blind, ceases to be blind; if wounded, ceases to be wounded, if afflicted, ceases to be afflicted.'

[2]*Dream state*—In the dream state the ego does not perceive any object external to itself. The seer, the objects seen, and the act of seeing which constitute dream

with respect to the sense-organs बहि: external विषयान् objects (कल्पयेत् imagines).

11. The inner[1] organ (mind), which is itself but a modification (वृत्ति:), identifying[2] itself with the reflection of Consciousness imagines (various) ideas[3] in the dream state. And the same inner organ (identifying itself with the body) imagines[4] objects external to itself in the waking state with respect to the sense-organs.

[1] *Inner organ*—This comprises of mind (मनस्), mind-stuff (चित्त), intellect (बुद्धि) and egoism (अहंकार).

[2] *Identifying*—It is like the identification of the heat (fire) with the iron ball.

[3] *Ideas*—The ideas of the ego and the non-ego as well as their mutual relationship.

[4] *Imagines*—We remember our dream experiences in the waking state. The dream experiences, which have the same nature as the waking ones, are known to be internal only in the waking state. The waking experiences are also mere ideas or thoughts of the perceiving mind.

XII

The real nature of the inner-organ (अन्त:करण) is thus described:

मनोऽहंकृत्युपादानं लिङ्गमेकं जडात्मकम्।
अवस्थात्रयमन्वेति जायते म्रियते तथा ॥१२॥

मनोऽहंकृत्युपादानं the material cause of mind and egoism एकं one जडात्मकं of the nature of insentiency लिङ्गं subtle body अवस्थात्रयं the three states अन्वेति attains तथा similarly जायते is born म्रियते dies.

12. The subtle[1] body, which is the material cause of the mind and egoism, is one[2] and of the nature[3] of insentiency. It moves[4] in the three states and is born and it dies.

[1] *Subtle body*—This is the same as the *antaḥkaraṇa* and is called *liṅgam,* because it enables the *jīva* or the embodied being to realize Brahman. The subtle body has been described in other Vedāntic texts as composed of seventeen parts, viz., five organs of action, five organs of knowledge, five modifications of *prāṇa*, mind (मनस्) and intellect (बुद्धि).

[2] *One*—The subtle body (लिङ्गं) and the *antaḥkaraṇa* are really one and identical, though from the empirical standpoint they appear as different. Like the water and the wave the *antaḥkaraṇa* (वृत्तिमान्) and the ideas which manifest themselves as powers of knowledge and activity (ज्ञानशक्ति and क्रियाशक्ति, which are only *vrittis* or modifications of the mind) are identical.

[3] *Nature, etc.*—Because the *antaḥkaraṇa* is the modification of *avidyā* that is of the nature of insentiency. It appears as sentient on account of its identification with the reflection of Consciousness (चिदाभासः).

[4] *Moves, etc.*—The identification with the three states as well as birth, death, etc., can be predicated of the ego

only and not of the *Ātman* or Self, which is unassociated with these conditions.

XIII

The existence of the material world is a matter of indubitable experience. The question arises, what is its cause? Brahman, which is beyond all causal relations, cannot create it. Therefore the scriptures postulate *māyā* as the cause of the appearance of the universe. This *māyā* is extremely illusive. It cannot be described either as real or unreal.

The best way to describe *māyā* is to explain its two aspects, which is done in the following *śloka*:

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम्।
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत्।।१३।।

मायाया: of *māyā* विक्षेपावृतिरूपकं of the nature of projecting (creating) and veiling शक्तिद्वयं two powers हि without doubt (अस्ति exists) विक्षेपशक्ति: projecting power लिङ्गादिब्रह्माण्डान्तं from the subtle body to the (gross) universe जगत् world सृजेत् creates.

13. Two powers, undoubtedly, are predicated of *māyā*, viz., those of projecting[1] and veiling. The projecting power creates everything from the subtle[2] body to the gross universe.

[1] *Projecting*—This leads one to think of the pure and attributeless *Ātman* to be *Viśva*, *Taijasa* and *Prājña*, associated

with the experiences of waking, dream, and deep sleep. It is again under the influence of this aspect of *māyā* that the nondual Brahman appears as the manifested manifold.

[2] *Subtle body*—This body consists of seventeen parts. See *ante, śloka* 12.

XIV

From the relative standpoint, Brahman is pointed out as the cause of the universe because the mind seeks a cause. That Brahman is, really speaking, not the cause, can be seen from the following *śloka* which describes the true nature of creation:

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि।
अब्धौ फेनादिवत् सर्वनामरूपप्रसारणा ।।१४।।

ब्रह्मरूपे of the nature of Brahman सच्चिदानन्दवस्तुनि in the entity which is Existence-Consciousness-Bliss अब्धौ in the ocean फेनादिवत् like foam, etc. सर्वनामरूपप्रसारणा the manifesting of all names and forms सृष्टिः creation नाम is called.

14. The manifesting[1] of all names[2] and forms[3] in the entity[4] which is Existence[5]-Consciousness-Bliss and which is the same as Brahman, like[6] the foam, etc., in the ocean, is known as creation.[7]

[1] *Manifesting*—This manifestation is due to the projecting power of *māyā* which is potential in Brahman from the causal standpoint.

[2] *Names*—By which things are designated.

[3] *Forms*—That which is expressed by a name. Both names and forms are mere forms of thought as can be understood by the analysis of names and forms experienced in dream, which are nothing but the modifications of the mind.

[4] *Entity*—Reality is not a void or negation as the Buddhists contend. The appearance of the manifold cannot be based on an Absolute negation. In empirical experience, every appearance has a positive substratum. The illusion of names and forms appears from, and disappears in, Brahman.

[5] *Existence, etc.*—These are not positive attributes of Brahman, which cannot be described by word or thought. Words, etc., can describe only what is perceived in the perceptual world.

[6] *Like, etc.*—This illustration is for the purpose of showing the indescribable nature of creation. Foam, waves, bubbles, etc., are not separate from the ocean, because all these are made of the same stuff as water. Again, they are not identical with the ocean, because we do make a distinction between the ocean and the waves, etc. Similarly the manifested manifold is not separate from Brahman according to the *Śruti*, because no separate universe can be conceived of, which, according to the *Śruti*, is not of the nature of Existence-Consciousness-Bliss. Again from the *Śruti* we know Brahman as separate from the world, which we perceive to be gross, solid, extended in time and space, etc. This appearance of the universe as separate from Brahman is due to *māyā*.

[1] *Other power* — It is known as the *āvaraṇa śakti* (the veiling power) of *māyā*.

[2] *Perceiver*—The Witness (साक्षी) which is the cause of the immediate perception of 'I' (see *ante, śloka* 1). It considers itself as the enjoyer, etc., by identifying itself with the gross and the subtle body. Really speaking, it is the relationless *Ātman*.

[3] *Objects*—It includes everything from the empirical ego to the gross body. The *Sākṣin*, or witness, is distinct from the perceived objects. But the veiling power of *māyā* does not enable us to see the distinction and therefore the *Sākṣin* appears to have identified itself with the empirical ego, mind, sense-organs, etc.

[4] *Brahman*—Brahman is said to be of the nature of Existence-Consciousness-Bliss. But through the veiling power of *māyā* It seems to have identified Itself with names and forms and thus appears as objects of enjoyment.

[5] *Phenomenal*—This is a mere appearane like that of silver in the mother-of-pearl.

[6] *This, etc.*—From the highest standpoint there is neither creation nor dissolution. Nondual Brahman alone is and always exists. The appearance of the manifold is due to the veiling power of *māyā* which conceals the real, nondual nature of Brahman and presents the appearance of the variegated universe. It is just like perceiving dream objects with which the sleeper at that time is in no way connected. From the subjective standpoint a man becomes a world-bound creature on account of the identification of the seer with the mind, sense-organs, etc. (object). Ignorance of the distinction between the subject and the object is the cause of one's sufferings in the world.

[7] *Creation* — Vedānta explains the origin of the universe by saying that it is the unfolding of Brahman through Its inscrutable power, called *māyā*. As the rope appears as a snake or as the ocean appears in the form of foam, waves, etc., or as the sleeping man appears to be living in a dream world, so also Brahman appears in the form of the world. From the causal standpoint, Brahman is both the material and efficient cause of the world.

XV

Now is described the veiling power of *māyā*:

अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ।।१५।।

अपरा शक्तिः the other power (of *māyā*) अन्तः within दृक्-दृश्ययोः भेदं the distinction between the seer and seen (objects) बहिः outside च also ब्रह्मसर्गयोः (भेदं) (the distinction) between Brahman and the created universe आवृणोति conceals सा this power संसारस्य of the phenomenal universe कारणं cause (भवति is).

15. The other[1] power (of *māyā*) conceals the distinction between the perceiver[2] and the perceived objects,[3] which are cognized within the body, as well as the distinction between Brahman[4] and the phenomenal[5] universe, which is perceived outside (one's own body). This[6] power (शक्ति) is the cause of the phenomenal universe.

[1] *Empirical self*—It is that which thinks itself the agent, enjoyer, etc. It is the *jīva* that appears to die and be reborn. But the *Sākṣin* or *Ātman* is birthless, deathless, immutable, and without attributes.

XVII

A doubt arises here. The embodied self is unreal and hence liberation is not possible for it. Again the *Sākṣin* is ever free; therefore no liberation is necessary for it. There is no third entity for whom the scriptures, pointing to liberation, can be prescribed. Therefore scriptures become futile. The following stanza removes this doubt by showing that the idea of the embodied self is falsely superimposed upon the *Sākṣin* or Witness:

अस्य जीवत्वमारोपात् साक्षिण्यप्यवभासते ।
आवृतौ तु विनष्टायां भेदे भातेऽपयाति तत् ।।१७।।

अस्य of this (the empirical self) जीवत्वं the nature of a *jīva* आरोपात् through superimposition साक्षिणि in this *Sākṣin* अपि also अवभासते appears आवृतौ of the veiling power तु but विनष्टायां by the annihilation भेदे the difference भाते having become clear तत् that (the idea of being *jīva*) अपयाति disappears.

17. The character of an embodied self appears through false superimposition[1] in the *Sākṣin*[2] also[3]. With the disappearance of the veiling power, the distinction[4] (between the seer and the object) becomes clear and with it the *jīva* character of the *Sākṣin* (Witness) disappears.[5]

Though it is a custom with the Vedāntic writers to describe the veiling power (*āvaraṇa śakti*) as preceding the projecting power (*vikṣepa śakti*), the author of this treatise makes a departure. Strictly speaking, the *āvaraṇa śakti* cannot be said to precede the *vikṣepa śakti* or vice versa. For, the effects of both are seen simultaneously. One cannot be conceived of without the other.

XVI

That *māyā* is the cause of the appearance of the universe has already been stated. The question now arises: what is the nature of *jīva* who suffers by the law of transmigration? It is the illusory characteristic of the universe that is described below with a view to discuss later the real nature of *jīva*:

साक्षिणः पुरतो भाति लिङ्गं देहेन संयुतम्।
चितिच्छायासमावेशाज्जीवः स्याद्व्यावहारिकः ॥१६॥

साक्षिणः of the Witness पुरतः in immediate proximity लिङ्गं the subtle body देहेन with the (physical) body संयुतं related भाति shines. (That subtle body) चितिच्छाया समावेशात् on account of its being affected by the reflection of Consciousness व्यावहारिकः empirical जीवः embodied self स्यात् becomes.

16. The subtle body (*liṅgam*) which exists in close proximity to the Witness (*Sākṣin*) identifying itself with the gross body becomes the embodied empirical[1] self, on account of its being affected by the reflection of Consciousness.

[1] *False superimposition* — This is due to the projecting power of *māyā*.

[2] *Sākṣin* — Thereby the Witness appears as the world-bound *jīva*.

[3] *Also* — Though the *Sākṣin* is ever free from all taint of worldliness.

[4] *Distinction* — Through Knowledge one realizes that the *Sākṣin* is ever free from worldliness and is the eternal seer and all other ideas, from the empirical ego to the body, are mere objects and hence negatable.

[5] *Disappears* — This is possible only through Knowledge, which one acquires from the study and the understanding of the scriptures. Hence scriptures are not futile.

XVIII

As in the case of the subject itself the *Sākṣin*, through false identification, appears to have become the *jīva*, so also Brahman appears to be identified with the objective universe:

तथा सर्गब्रह्मणोश्च भेदमावृत्य तिष्ठति ।
या शक्तिस्तद्वशाद्ब्रह्म विकृतत्वेन भासते ॥१८॥

तथा similarly या which शक्ति: power सर्गब्रह्मणो: of Brahman and the phenomenal universe भेदं distinction आवृत्य concealing तिष्ठति exists तद्वशात् through its influence ब्रह्म Brahman विकृतत्वेन as being of the nature of modification भासते appears.

18. Similarly,[1] Brahman, through the influence of the power[2] that conceals the distinction between It[3] and the phenomenal universe, appears as endowed with the attributes[4] of change.

[1] *Similarly*—As in the case of the Witness and the object, with reference to the individual self.

[2] *Power*—The concealing power of *māyā* (आवरण शक्ति).

[3] *It*—The real nature of Brahman is that It is without attributes.

[4] *Attributes*—The six attributes of the manifested manifold, viz., birth, existence, growth, change, decay, and annihilation. Under the influence of *māyā* Brahman appears to possess these attributes and to be identified with the world.

XIX

When that veiling power is destroyed, the distinction between Brahman and the phenomenal universe becomes clear and then the changes, etc., attributed to Brahman disappear:

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।
भेदस्तयोर्विकारः स्यात् सर्गे न ब्रह्मणि क्वचित् ।।१९।।

अत्र अपि in this case also आवृतिनाशेन with the destruction of the veiling power तयोः ब्रह्मसर्गयोः of Brahman and the phenomenal universe भेदः distinction विभाति becomes clear

(ततः therefore) सर्गे in the phenomenal universe विकारः change स्यात् exists न not ब्रह्मणि in Brahman क्वचित् ever (विकारः स्यात् change exists).

19. In[1] this case also, the distinction between Brahman and the phenomenal universe becomes clear with[2] the disappearance of the veiling power. Therefore change[3] is perceived in the phenomenal universe, but never in Brahman.

[1] *In, etc.* — As in the case of the individual self.

[2] *With, etc.* —As the result of the knowledge of the nondual Brahman.

[3] *Change, etc.*—Whose essential characteristics are birth, growth, decay, etc.

In the foregoing stanzas we have seen, following the methods of agreement and difference, that the word त्वं (Thou in the Vedic statement, 'That Thou Art') indicates the Witness (*Sākṣin*) which is immutable and changeless and that the word तत् indicates Brahman which is unrelated to the phenomena. The attributes generally associated with 'Thou' and 'That' are mere appearances and hence unreal.

XX

Now is shown the identity of 'Thou' and 'That':

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम्।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम्॥२०॥

अस्ति (it) exists भाति (it) shines (becomes cognizable) प्रियं (it is) dear रूपं form नाम name च इति अंशपञ्चकं all these five aspects (characterize every entity) आद्यत्रयं the first three (are) ब्रह्मरूपं characteristics of Brahman तत: the next द्वयं two जगद्रूपं characteristics of the universe.

20. Every entity has five characteristics, viz. existence, cognizability,[1] attractiveness, form, and name. Of these, the first three belong[2] to Brahman and the next[3] two to the world.

[1] *Cognizability*—That which makes one aware of the existence of an object.

[2] *Belong to, etc.*—These three characteristics correspond to *Sat*, *Cit*, *Ānanda*.

[3] *Next two*—Names and forms are the chief characteristics of *māyā*.

XXI

The meaning of the preceding *śloka* is made clearer in the following *śloka* by the methods of agreement and difference:

खवाय्वग्निजलोर्वीषु देवतिर्यङ्नरादिषु।
अभिन्ना: सच्चिदानन्दा: भिद्यते रूपनामनी ।।२१।।

खवाय्वग्निजलोर्वीषु in the *ākāśa* (space), air, fire, water and earth देवतिर्यङ्नरादिषु in gods, animals, and men सच्चिदानन्दा: (the

attributes of) Existence, Consciousness, and Bliss अभिन्ना: common features रूपनामनी forms and names भिद्येते differ.

21. The attributes of Existence, Consciousness, and Bliss are equally[1] present in the *ākāśa* (space), air, fire, water, and earth as well as in gods, animals, and men, etc. Names and forms make[2] one differ from the other.

[1] *Equally, etc.* — All objects such as a pot, a picture, etc., have these common features. These are the universal characteristics.

[2] *Make, etc.*—We distinguish one object from another only by their names and forms. Names and forms are characteristics of the individual and hence relative. Even after the negation of names and forms, there exists the common substratum whose nature is Existence-Consciousness-Bliss (Absolute).

XXII

Thus, following the methods of agreement and difference, we get the implied meaning of तत् (That) and त्वं (Thou) which points to *Saccidānanda* Brahman. Therefore Brahman is identical with the *jīva*. But one should practise concentration (*samādhi*) in order to strengthen this conviction. The methods of *samādhi* are described below:

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।
समाधिं सर्वदा कुर्याद्हृदये वाऽथवा बहिः ॥२२॥

नामरूपे (to) name and form द्वे two उपेक्ष्य being indifferent सच्चिदानन्दतत्पर: (सन्) being devoted to *Saccidānanda* हृदये वा either in the heart अथवा or बहि: outside सर्वदा always समाधिं concentration कुर्यात् should practise.

22. Having[1] become indifferent to name and form and being devoted to *Saccidānanda,*[2] one should always practise concentration[3] either within the heart[4] or outside.[5]

[1] *Having, etc.*—Names and forms are impermanent, because they appear and disappear. Though names and forms give the direct meaning (वाच्यार्थ) of 'That'(तत्) and 'Thou' (त्वं) yet they are negatable as found in deep sleep.

[2] *Saccidānanda*—This is the implied meaning (लक्ष्यार्थ) of all objects. The characteristics of Existence, Consciousness, and Bliss are universal and therefore they form the common features of the substratum of all objects comprehended by 'That' and 'Thou'. Therefore these aspects alone, being permanent, as distinguished from names and forms, are worthy of being concentrated upon.

[3] *Concentration*—Concentration or *samādhi* means one-pointedness of the mind by which the student feels his steady identity with Brahman.

[4] *Heart*—Heart is pointed out, for the facility of concentration, as the seat of *Paramātman.*

[5] *Outside*—That is, concentration can be practised through the help of any external object, such as a word, sound, image, or any other symbol. These two modes of concentration are meant for different temperaments.

XXIII

Samādhi with its twofold division is described in the following seven stanzas. Concentration *within* the heart is described in the three following stanzas:

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि।
दृश्यशब्दानुवेधेन सविकल्पः पुनर्द्विधा ॥२३॥

सविकल्पः in which ideas are present निर्विकल्पः in which ideas do not exist हृदि (to be practised) within the heart समाधिः concentration (इति) द्विविधः of two kinds सविकल्पः (समाधिः) concentration in which ideas are present दृश्यशब्दानुवेधेन according to its association with a cognizable object or with a sound (as an object) पुनः again द्विधा (are) two kinds.

23. Two kinds of *samādhi* to be practised in the heart (within one's self) are known as *savikalpa*[1] and *nirvikalpa.*[2] *Savikalpa samādhi* is again divided into two classes, according to its association with a cognizable object or a sound (as an object).

[1] *Savikalpa*—In this *samādhi*, the practitioner concentrates his mind on Brahman without completely losing such distinctions as the knower, knowledge, and the known. This is the initial step in the practice of concentration.

[2] *Nirvikalpa*—In this *samādhi* the practitioner makes himself free from all thought of distinctions, as the knower, knowledge, and the known.

XXIV

Now is described the *samādhi* (*savikalpa*) in which concentration is associated with an object:

कामाद्याश्चित्तगा दृश्यास्तत्साक्षित्वेन चेतनम्।
ध्यायेद्दृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥२४॥

चित्तगाः centred in the mind कामाद्याः desire, etc. दृश्याः (cognizable) objects चेतनं Consciousness तत्साक्षित्वेन as their Witness ध्यायेत् should meditate अयं this दृश्यानुविद्धः (is) combined with cognizable objects सविकल्पकः in which ideas are present समाधिः concentration.

24. Desire,[1] etc., centred[2] in the mind are to be treated as (cognizable) objects. Meditate on Consciousness[3] as their Witness.[4] This is what is called *savikalpa samādhi* associated with (cognizable) objects.

[1] *Desire*—See *ante*, 4.

[2] *Centred, etc.*— Because they are the modifications of the mind. They disappear with the disappearance of the mind as in deep sleep. Therefore, they have got nothing to do with the *Ātman*.

[3] *Consciousness*—It means the *Ātman*, that is, the Witness of all these mental modifications.

[4] *Witness*—Because of the presence of the *Ātman*, the mind and its modifications are seen to be active. Then the process of the meditation is this: Whenever any thought appears in the mind, take it to be an object and be indifferent

to it. But think of the eternal and permanent *Ātman* as your real nature. The object, which is an idea, appears and disappears. This sort of concentration is always associated with an object of thought.

XXV

Now is described a higher kind of *savikalpa samādhi*, with which some sound (object) is associated:

असङ्गः सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।
अस्मीति शब्दविद्धोऽयं समाधिः सविकल्पकः ॥२५॥

(अहं I) असङ्गः unattached सच्चिदानन्दः Existence-Consciousness-Bliss स्वप्रभः self-luminous द्वैतवर्जितः free from duality अस्मि am इति अयं this शब्दविद्धः (is) associated with word सविकल्पकः समाधिः *savikalpa samādhi.*

25. I am Existence[1]-Consciousness-Bliss, unattached,[2] self-luminous[3] and free[4] from duality. This is known as the (other kind of) *savikalpa samādhi* associated with sound (object).

[1] *Existence, etc.*—*Sat*, *Cit*, and *Ānanda* are the natural characteristics of the *Ātman*.

[2] *Unattached*—Unrelated to *citta* or mind whose functions are seen as desire, volition, etc. *Ātman* is also unattached to virtue and vice, weal and woe, (relative) knowledge and ignorance, etc. Comp. 'असङ्गो ह्ययं पुरुषः' (बृ. उ., ४.३.१५) 'This Puruṣa is unattached.'

[3] *Self-luminous*—The existence of *Ātman* can never be doubted even when the relative objects are absent as in deep sleep. Compare 'अदृष्टं द्रष्टृ, अश्रुतं श्रोतृ' (बृ. उ., ३.८.११) 'That (Brahman) is unseen but seeing, unheard but hearing.' 'न दृष्टेर्द्रष्टारं पश्येः' (बृ. उ., ३.४.२) 'You cannot see the Seer of sight.'

[4] *Free from, etc.*—Nothing else exists beside the *Ātman*, because *Ātman* is one and without a second and it doesn't have parts and it is not of the nature of insentiency. Comp. 'एकमेवाद्वितीयं' (छा. उ., ६.२.१) 'He is, verily, One without a second.'

While practising this type of concentration the practitioner thinks, 'I am the Witness, the innermost Self.' The object of his meditation is the nondual Self free from the ideas of desire, etc., which are foreign to the *Ātman*. There is only a current of self-consciousness. This sort of concentration is called *savikalpa* as it is not free from ideas altogether. Such ideas as, 'I am unattached,' etc., are present in this *samādhi*.

XXVI

Now is described the higher concentration free from all ideas whatsoever:

स्वानुभूतिरसावेशाद्दृश्यशब्दावुपेक्ष्य तु ।
निर्विकल्पः समाधिः स्यान्निवातस्थितदीपवत् ।।२६।।

तु but स्वानुभूतिरसावेशात् on account of complete absorption in the bliss of realization of the Self दृश्यशब्दौ both the

perceived objects and sounds उपेक्ष्य being indifferent to निवातस्थितदीपवत् like a flame in a place free from wind निर्विकल्पः समाधिः absorption free from (subject-object) ideas स्यात् is.

26. But[1] the *nirvikalpa samādhi* is that in which the mind[2] becomes steady like the (unflickering flame of a) light kept in a place free from wind and in which the student becomes indifferent to both[3] objects and sounds on account[4] of his complete absorption in the bliss of the realization of the Self.

[1] *But*—The *nirvikalpa samādhi* is here distinguished from the *savikalpa samādhi* as described in the foregoing *ślokas*.

[2] *Mind, etc.*—Through the constant practise of the *savikalpa samādhi*, the mind becomes free from all distractions that are the result of attachment to sense-objects. Therefore, the student then becomes competent to practise *nirvikalpa samādhi* in which the mind becomes steady like the unflickering flame of a candle kept in a windless place. Compare:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ (गीता, ६.१९)

'As a lamp in a spot sheltered from the wind does not flicker—even such has been the simile used for a *yogin* of subdued mind, practising concentration on the Self.'

[3] *Both, etc.*—These are associated with concentration in the *savikalpa samādhi*. Desires, etc., are the cognizable

objects and 'I am unattached,' etc., are sound (objects) or ideas.

[4] *On account, etc.*—The word *anubhūti* in the text means 'Highest Consciousness' or 'Self'. Compare:

यानुभुतिरजामेयात्वनन्तानन्दविग्रहा।
महदादि जगन्मायाचित्रभित्तिः नमामि ताम्॥ (इष्टसिद्धि, ७८)

'I bow to that innermost (subjective) Self, birthless, incomprehensible, infinite, the embodiment of Bliss and the background of the world, created by *Mahat,* etc. and painted by ignorance (*māyā*).'

The word '*rasa*', means the Supreme Self or the nature of the Highest Bliss. Comp. 'रसो वै सः। रसँ ह्येवायं लब्ध्वाऽऽनन्दी भवति' (तै. उ., २.७.१). 'He is the *rasa*, source of joy, for one becomes happy by coming in contact with that source of joy.'

The word *āveśa* means complete absorption. Or it may mean the 'manifestation' of the supreme Bliss in the heart as the index of success in the *savikalpa samādhi*. Another meaning of the word is 'coming' (प्रवेश) from all directions (आ) of bliss. Still another meaning is the possession, i.e., the practitioner becomes possessed, as it were, by the bliss of self-realization and can no longer control himself.

The *nirvikalpa samādhi* is the highest kind of concentration in which the practitioner realizes his real Self. In this *samādhi* the functions of the mind are stopped and one experiences the highest Bliss. Compare:

प्रशान्तवृत्तिकं चित्तं परमानन्ददायकम्।
असम्प्रज्ञातनामायं समाधिर्योगिनां प्रियः॥ (मुक्तिकोपनिषत्, २.५४)

'The mind, with the utter quiescence of modifications manifests supreme Bliss. This is called *asamprajñāta samādhi* that is dear to the *yogins*.'

This *samādhi* is characterized by the absence of the knowledge of the subject-object relationship. Apparently it is like that state of calmness and tranquility which pervades a stone, because in the *nirvikalpa samādhi* the mind stops its functioning. But it should not be mistaken for stupor or deep sleep in which state alone one experiences absence of duality. The difference between deep sleep and *nirvikalpa samādhi* is that in the former state there is no knowledge of Self, but in the latter there exists no feeling of not knowing the Self, because in the *nirvikalpa samādhi* one becomes identified with the ever-conscious *Ātman*. Compare:

संशान्तसर्वसङ्कल्पा य शिलान्तरिवस्थितिः।
जाड्यनिद्राविनिर्मुक्ता स स्वरूपस्थितिः स्मृता॥ (यो. रा., ३.११७.९)

'The state in which all desires completely disappear, which is (quiescent) like the interior of a stone, but which is not characterized by swoon or deep sleep is admitted as the real nature of the *Ātman*.

Nirvikalpa samādhi, which is identical with the highest Knowledge, can be attained only as a result of discrimination between the real and the unreal. After this discrimination, the student becomes indifferent to everything of the relative world. Comp. 'तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् (वैराग्यम्)' (प. सू., समाधिपाद, १६), 'That is extreme non-attachment, which gives up even the qualities that comes from the Knowledge of (the real nature of) the *Puruṣa*.'

This *samādhi* is possible only for him who has become established in complete renunciation. Comp. तीव्रसंवेगानामासन्नः (समाधिलाभः) (प. सू., समाधिपाद, २१) 'Success is speedy for the extremely energetic.'

In this *samādhi* one becomes free from all thoughts or ideas but infilled with supreme Bliss. Compare:

अन्तःशून्यो बहिःशून्यः शून्यः कुम्भ इवाम्बरे ।
अन्तपूर्णोः बहिःपूर्णः पूर्णकुम्भ इवार्णवे ॥
(यो. वा., ६ (पू.), १२६.६८)

'It is just like an empty pitcher placed in the sky, having nothing inside and outside; and again, it is just like a full pitcher placed in the sea, full (of water) both inside and outside.'

XXVII

By the practice of *samādhi* described above the practitioner realizes his own Self which is of the nature of Existence-Consciousness-Bliss. But this concentration can also be practised with the help of any object in the external world. By such concentration one can realize the nature of Brahman and creation. Brahman and Self are identical:

हृदीव बाह्यदेशेऽपि यस्मिन् कस्मिंश्च वस्तुनि ।
समाधिराद्यः सन्मात्रान्नामरूपपृथक्कृतिः ॥२७॥

हृदि इव as in the heart बाह्यदेशः अपि in the external region as well यस्मिन् कस्मिन् च वस्तुनि in any object whatsoever आद्यः

of the first kind समाधि: स्यात् concentration is possible स: that (*samādhi*) सन्मात्रात् from the Pure Existence (which is Brahman) नामरूपपृथक्कृति: the separation of names and forms.

27. The first[1] kind of *samādhi* is possible with the help of any external[2] object as it is with the help of an internal[3] object. In that *samādhi* the name and form are separated[4] from what is Pure Existence[5] (Brahman).

[1] *First kind* — The *savikalpa samādhi* with the help of an object (दृश्यानुविद्ध:).

[2] *External* — By concentrating on such external objects as the sun, etc.

[3] *Internal* — Such as desire, etc.

[4] *Separated* — Names and forms, on account of their appearance and disappearance, are negatable. This is done by concentrating on the *Saccidānanda* factor of an entity.

[5] *Pure Existence* — The Existence aspect of an object can never be negated.

We have seen in *śloka* 24 that concentration can be practised with the help of an object perceived internally. Similar concentration can be practised with the help of an external object also. Every object, as we have also seen, has three unchangeable aspects, namely: Existence, visibility, and attractiveness. The practitioner should concentrate his mind on Pure Existence, which is the same as Brahman, and dissociate himself from the changing aspects of name and form.

XXVIII

Now is described the other kind of *savikalpa samādhi* associated with sound (object) to be practised with the help of an external object:

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम्।
इत्यविच्छिन्नचिन्तेयं समाधिर्मध्यमो भवेत् ॥२८॥

अखण्डैकरसं of the same nature (always) and unlimited (by time, space, etc.) सच्चिदानन्दलक्षणं characterized by Existence-Consciousness-Bliss (यत्) वस्तु entity (तदेव ब्रह्म that is Brahman) इति इयं अविच्छिन्नचिन्ता such uninterrupted reflection मध्यम: middle समाधि: concentration भवेत् is.

28. The entity which[1] is (always) of the same nature and unlimited (by time, space, etc.) and which is characterized by Existence-Consciousness-Bliss, is verily Brahman. Such uninterrupted reflection is called the intermediate[2] absorption, that is the *savikalpa samādhi* associated with sound (object).

[1] *Which is, etc.* — Which remains the same, that is, immutable in the past, present, and future and which is not limited by time, space, and causation.

[2] *Intermediate* — Because it is superior to the *samādhi* described in the foregoing *śloka* and inferior to the *nirvikalpa samādhi.*

This *samādhi* is similar to the one described in *śloka* 25. The only difference is that it is associated with an external

(objective) idea whereas the other one is associated with an internal (subjective) idea.

XXIX

Now is described the *nirvikalpa samādhi* which can be practised by following the objective method.

स्तब्धीभावो रसास्वादात्तृतीयः पूर्ववन्मतः ।
एतैः समाधिभिःषड्भिर्नयेत् कालं निरन्तरम् ।।२९।।

रसास्वादात् from the experience of Bliss स्तब्धीभावः insensibility (to external objects) पूर्ववत् as in the previous instance तृतीयः (समाधिः) the third kind of *samādhi* मतः described (पण्डितानां by the teachers) एतैः षड्भिः समाधिभिः by the help of these six kinds of *samādhi* निरन्तरम् always कालं time नयेत् should spend.

29. The insensibility[1] of the mind (to external objects) as[2] before, on account of the experience[3] of Bliss, is designated as the third kind of *samādhi* (*nirvikalpa*). The practitioner should uninterruptedly[4] spend his time in these six[5] kinds of *samādhi*.

[1] *Insensibility* — This shows that the mind is completely absorbed in the contemplation of Brahman.

[2] *As before* — As in the case of the *samādhi* described in the twenty-sixth *śloka,* here also the practitioner attains the *nirvikalpa samādhi* by merging the entire illusory phenomena in Brahman and by being indifferent to the

manifested manifold (दृश्य) and such ideas as 'indivisible' (अखण्ड) 'of the same nature' (एकरस), etc. His concentration then becomes steady like the unflickering flame of a candle in a place free from wind.

[3] *Experience, etc.* — This Bliss is due to the knowledge of Brahman which the scriptures describe as an entity of Bliss. The Self (subject) is identical with Brahman. In the subjective concentration, the Self, which is the Witness of all mental modifications, is identical with Brahman. Otherwise such concentration, without a substratum, becomes a mere mental abstraction and ends in nihilism. Again, in objective concentration, Brahman, the unchanging entity in all perceived objects, because of its all-pervasive nature, is identical with the Self (subject). As the Knowledge of Brahman is associated with Bliss so also the knowledge of Self is accompanied by Bliss Eternal.

[4] *Uninterruptedly* — This *samādhi* should be practised uninterruptedly for a long time. Then only can the practitioner be firmly established in Supreme Knowledge. *Cf.* 'स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः' (प. सू., समाधिपाद, १४) 'It becomes firmly grounded by long, constant efforts with great love (for the end to be attained).'

[5] *Six* — That is, three subjective and three objective.

XXX

As a result of the constant practice of *samādhi*, described above, it subsequently becomes quite natural and spontaneous. Then the seeker realizes Brahman every-

देहाभिमाने गलिते विज्ञाते परमात्मनि।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥३०॥

देहाभिमाने the attachment to the body गलिते with the disappearance of परमात्मनि the Supreme Self विज्ञाते (सति) with the realization of यत्र यत्र to whatever objects मनः mind याति goes तत्र तत्र there समाधयः absorptions (भवन्ति are).

30. With the disappearance of the attachment[1] to the body and with the realization of the Supreme Self, to whatever objects[2] the mind is directed one experiences *samādhi*.[3]

[1] *Attachment, etc.* —On account of attachment to the body, a being feels that he is a man, a brahmin, a so-and-so, etc. Following the process of enquiry laid down in Vedānta, the student realizes that all internal entities from the empirical ego to the body are only objects and the subject (Self) is the Witness. Therefore, he ceases to identify himself as attached to the objects, knowing that appearance and disappearance are their inevitable nature. Similarly, by an analysis of the external world he realizes that Brahman is the only permanent entity in the universe, while names and forms are changing phenomena. Therefore the practitioner becomes indifferent to internal and external objects and fixes his mind on Brahman, which is identical with the Self.

[2] *Objects* — As perceived by the senses.

[3] *Samādhi* — That is, as a result of constant practice of *yogic samādhi*, as described above, for a long time and

with the help of the knowledge of Truth, the practitioner realizes all objects, internal and external, as Brahman. Even the names and forms which appear to the ignorant as devoid of reality are looked upon by the *jñānin* as ever existent Brahman. He sees everywhere Brahman only. The knowledge of Brahman, which is at first attainable by effort, later on becomes quite spontaneous and natural.

XXXI

Now is described the result of the supreme realization in the language of the *Muṇḍaka Upaniṣad* (2.2.8):

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।।३१।।

तस्मिन् परावरे Him who is high and low दृष्टे by beholding हृदयग्रन्थिः fetters of the heart भिद्यते are broken सर्वसंशयाः all doubts छिद्यन्ते are solved अस्य his कर्माणि च all works (and their effects) क्षीयन्ते wear away.

31. By[1] beholding Him who[2] is high and low, the fetters[3] of the heart are broken, all[4] doubts are solved and all[5] his karmas (activities and their effects) wear away.

[1] *By beholding Him* — That is, by realizing Brahman throughout the manifested manifold.

[2] *Who is high and low* — The word high (पर) signifies *Brahmā*, what is known as cause of the universe. The

word low (अपर) signifies the universe, etc., which are the effects. It is the nondual *Turīya* Brahman alone that exists everywhere, both in the cause and in the effect.

[3] *Fetters, etc.* — This denotes ideas of agency, etc., which are falsely superimposed on the Self. This is due to ignorance.

[4] *All doubts* — That is, doubts regarding the nature of the Self.

[5] *All his karmas, etc.* — For a *jñānin* the accumulated works (संचितकर्म) as well as fresh works (आगामिकर्म) do not yield any result. Only the works as a result of which he has got his present body (प्रारब्धकर्म), continue to produce their result. This work yields its results as long as the body lasts. But this explanation is offered only from the standpoint of the ignorant who see even a *jñānin* subject to disease, misery, hunger, thirst, etc. But a *jñānin* who has made himself quite free from the body idea does not feel the effect of any karma. For him all works and their effects are non-existent. Comp. 'अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः' (छा. उ., ८.१२.१) '(But) when he is free of the body, then neither pleasure nor pain touches him.'

He who realizes Brahman attains liberation (मुक्ति), which is the highest objective of life. Compare the following *Śruti* passages:

'ब्रह्म वेद ब्रह्मैव भवति' (मु. उ., ३.२.९)
'He who knows Brahman, verily becomes Brahman.'
'ब्रह्मविदाप्नोति परम्' (तै. उ., २.१.१)
'The knower of Brahman attains the Highest.'
'तरति शोकमात्मवित्' (छा. उ., ७.१.३)

'The knower of Self goes beyond grief.'
'अभयं वै जनक प्राप्तोऽसि' (बृ. उ., ४.२.४)
'O Janaka! You have attained fearlessness.'
'एतावदरे खल्वमृतत्वमिति' (बृ. उ., ४.५.१५)
'O, (Maitreyi), thus far goes immortality.'
'तमेव विदित्वाऽतिमृत्युमेति' (श्वे. उ., ३.८, ६.१५)
'Knowing it (Self) one goes beyond death.'
'यत्र वा अस्य सर्वमात्मैवाऽभूत्' (बृ. उ., २.४.१४)
'When the Self only is all this.'

XXXII

We have seen the method prescribed in this treatise for the realization of the highest Truth. By following this method the student understands the real significance of 'That' and 'Thou' and ultimately realizes their identity. All these have been described in their proper places. The various helps for the attainment of such knowledge have been dealt with as well as the result of the knowledge of identity. The treatise may be said to be complete here. But a doubt may still arise in the mind of the student. What is the nature of *jīva*? If the Witness (*Sākṣin*) is really Brahman, then It cannot be *jīva*. And if It is *jīva*, then It cannot be Brahman. In any case, the teaching is of no use. Therefore, it is necessary to explain to the student the real nature of *jīva*.

The student will be told in the following *ślokas* that the *jīva* in reality is *Sākṣin* and identical with Brahman. The *Sākṣin* considers itself to be *jīva* owing to its identification with *upādhis*:

अवच्छिन्नश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।
विज्ञेयस्त्रिविधो जीवस्तत्राद्यः पारमार्थिकः ॥३२॥

अवच्छिन्नः limited चिदाभासः unreal presentation of consciousness तृतीयः स्वप्नकल्पितः the third is as imagined in dream इति त्रिविधः these three kinds जीवः embodied being विज्ञेयः should be known तत्र among them आद्यः the first one पारमार्थिकः (is) the real nature (of *jīva*).

32. There are three conceptions of *jīva* (Consciousness), namely, as that *limited* (by) *prāṇa*, etc., as that *presented* (in the mind), and the third one, Consciousness as *imagined* in dream (to have assumed the forms of man, etc.).

According to the first theory, the *Sākṣin* (Seer) appears to be subject to various *upādhis* (limitations) of *prāṇa*, sense-organs, mind, etc., and thus regards itself as *jīva*. It is like the infinite space (*ākāśa*) portions of which appear to be limited by pots, etc. According to the second theory, the *Sākṣin* appears to be fallaciously presented in the mind and this presentation is known as *jīva*. It is like the reflection of the sun in water. The reflection always partakes of the qualities of the medium in which it is reflected as the reflection of the sun is seen to be moving, etc., with the movement of the water. Similarly, the presentation of Consciousness in the mind partakes of the qualities of the mind, such as agency, desire, volition, etc. According to a third theory, the nature of *jīva* is the same as the nature of various beings one sees in dream. In dream, on account

of the absence of the knowledge of reality, one thinks of oneself as king, god, beggar, etc. Similarly, *Ātman* also, due to ignorance of Its real nature, thinks of Itself as man or animal, etc. According to the author of this treatise, the first theory (अविच्छिन्नवाद:) tells us that the real nature of *jīva* is Brahman. This view is, however, not accepted by all schools of Vedānta.

XXXIII

How is it possible for a limited entity (*jīva*) to be identical with the Absolute Brahman? This is thus explained:

अवच्छेदः कल्पितः स्यादवच्छेद्यं तु वास्तवम्।
तस्मिन् जीवत्वमारोपाद्ब्रह्मत्वं तु स्वभावतः ।।३३।।

अवच्छेद: limitation कल्पित: स्यात् is imaginary (illusory) तु but अवच्छेद्यं what appears to be limited वास्तवं (is) real तस्मिन् in that (Brahman) आरोपात् on account of superimposition जीवत्वं (स्यात्) *jīvahood* appears तु but स्वभावत: naturally ब्रह्मत्वं (it is) of the nature of Brahman.

33. Limitation is illusory[1] but that which appears to be limited is real.[2] The *jīvahood*[3] (of the Self) is due to the superimposition of illusory attributes. But really it[4] has the nature of Brahman.

[1] *Illusory*—The idea of limitation is illusory. What is the nature of the limitation that is superimposed upon Consciousness (*Sākṣin*) which is without parts, etc.? This

limitation is said to be caused by *prāṇa*, etc. Ordinarily, limitation (अवच्छेद:) is seen to be of the following kinds— A pillar is limited by the ground on which it stands. Or a part of it is covered (अवच्छेद:) by roof, etc. This sort of limitation is not possible in the *Ātman* because It is without parts. A frog is seen to be swallowed (अवच्छेद:) by the snake. But *prāṇa*, etc., cannot act similarly with regard to the *Ātman*; for, It is always complete, without parts, without activity, and ever peaceful. *Cf.* 'निष्कलं निष्क्रियं शान्तं' (श्वे. उ., ६.१९), 'without parts, without actions, tranquil.' 'पूर्णमद: पूर्णमिदं' (शान्तिपाठ:) 'This is full and that is full.' An elephant is seen to be trimmed (अवच्छेद:) by the will of its caretaker. But *prāṇa*, etc., cannot act likewise with regard to the *Ātman*, for themselves being insentient, they are subservient to the *Ātman*. Compare 'य: प्राणमन्तरो यमयति' (बृ. उ., ३.७.१६) 'He who rules the breath from within.'

Hence no kind of limitation by *prāṇa*, etc., can be predicated of the *Ātman*. Therefore the limitation which appears to be superimposed upon the *Ātman* is illusory.

[2] *Real*—*Sākṣin* or Self is real, because it is same every where and at all times.

[3] *Jīvahood*—The appearance of *jīva* is not possible without the association of *upādhis*. The following analogy of a scholar is interesting: *Rāhu** always exists in the firmament. But it cannot be directly perceived except in association with the solar or the lunar disc. Similarly, *Sākṣin* also becomes an object of perception (*jīva*) only in association with egoism, *prāṇa*, etc.

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* A mythical demon who is supposed to seize the sun and moon and thus cause eclipses.

[4] *It has, etc.* — The *Sākṣin* is the same as Brahman. It may be contended that if the idea of limitation (*jīvatvam*) and what limits it (*prāṇa, etc.*) be unreal, then *Sākṣin* also (what appears to be limited) is unreal. But this contention is refuted thus: *Sākṣin* is not unreal because it is the same as Brahman. A woman wearing anklets, through illusion, considers her feet to be entwined by a snake. With the removal of the illusion, the snake idea vanishes; but her feet remain as they are. Similarly, the illusion of limitation and what limits, is removed by knowledge. But the *Sākṣin* always exists.

XXXIV

That the theory of limitation (अवच्छेदवाद:) explains in a better way the identity of *jīva* and Brahman than the two other theories, is now stated:

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम्।
तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयो: ।।३४।।

तत्त्वमस्यादिवाक्यानि such Vedic statements as 'That Thou Art', etc. अवच्छिन्नस्य जीवस्य of the limited *jīva* पूर्णेन ब्रह्मणा with Brahman that is without parts एकतां identity जगु: declare न not इतरजीवयो: with the two other *jīvas*.

34. Such Vedic statements[1] as 'That Thou Art' etc. declare[2] the identity of partless[3] Brahman with the *jīva* who appears as such from[4] the standpoint of the

'Theory of limitation' (अवच्छेदवाद:). But it does not agree with the[5] other two views (of *jīva*).

[1] *Vedic statements* — The four great Vedic statements which summarize the entire teachings of the Vedas are: (1) 'That Thou Art' (तत्त्वमसि); (2) 'I am Brahman' (अहं ब्रह्मास्मि); (3) 'This *Ātman* is Brahman (अयम् आत्मा ब्रह्म); (4) '(Pure) Consciousness is Brahman' (प्रज्ञानं ब्रह्म).

[2] *Declare* — The method followed in arriving at such a conclusion is what is known as भागत्यागलक्षणा or जहदजहत् लक्षणा or भागलक्षणा—a method in which the contradictory elements on both sides are given up and their identity is recognized, noticing carefully the essence of both which is *Cit* or Pure Consciousness.

[3] *Partless Brahman* — i.e., Pure Consciousness.

[4] *From the, etc.* — That is, the *jīva* as defined by the 'Theory of limitation' which declares that Brahman limited by the *upādhis* or *avidyā* and *ahaṅkāra* appears as *jīva*.

[5] *The other, etc.* — There are two other conceptions of *jīva*: one in which it appears as imagined in dream and the other in which it appears as a fallacious presentation of the *Sākṣin* in the mind. According to the author of this treatise, the identity of these *jīvas* with Brahman is not the intention of the *Śruti*. For, they have no real existence, being the product of mere imagination. The other *jīva*, as defined by the theory of limitation, exists and hence its identity with Brahman can be demonstrated. But the two other *jīvas* are illusory. There cannot be any identity between an illusory appearance and a real entity.

XXXV

That the appearance of *jīva* is due to the limitation (अवच्छेद:) superimposed upon Brahman is thus described:

ब्रह्मण्यवस्थिता माया विक्षेपावृतिरूपिणी।
आवृत्याखण्डतां तस्मिन् जगज्जीवौ प्रकल्पयेत् ॥३५॥

विक्षेपावृतिरूपिणी माया *māyā* characterized by projection and concealment ब्रह्मणि in Brahman अवस्थिता rests तस्मिन् in Brahman अखण्डतां indivisible nature आवृत्य having concealed जगज्जीवौ both the world and the *jīva* प्रकल्पयेत् imagines.

35. *Māyā*, which has the double aspect[1] of projection and concealment, is in[2] Brahman. It limits the indivisible nature of Brahman and makes[3] It (Brahman) appear as the world and the embodied being.

[1] *Double aspect* — See *ante.* 13.

[2] *In* — Those who seek for the cause of *māyā*, which is the cause of the world, are told that it is in Brahman.

[3] *Makes, etc.* — That is, after the real nature of Brahman is limited by *māyā,* It (Brahman) appears as *jīva* (enjoyer) and *jagat* (the objects of enjoyment).

XXXVI

What is the nature of *jīva* and what is again the nature of the universe? The answer is thus stated:

अनादिकालमारभ्य मोक्षात् पूर्वमिदं द्वयम्।
व्यवहारे स्थितं तस्मादुभयं व्यावहारिकम्।।३७।।

इदं द्वयं these two मोक्षात् पूर्वं till one attains liberation अनादिकालमारभ्य from time without beginning व्यवहारे स्थितं have only empirical existence तस्मात् therefore उभयं both व्यावहारिकं (are) empirical (in nature).

37. These[1] two, dating from time without[2] beginning, have (only) empirical[3] existence and exist till[4] one attains liberation. Therefore both are called empirical.[5]

[1] *These two*—*Jīva* and *jagat*.

[2] *Without, etc.*—The origin of *māyā*, which produces the conceptions of time, space, and causation, cannot be proved from the relative or the empirical standpoint. It is because we are in *māyā* that we cannot know the cause of *māyā*. Compare: 'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि' (गीता, १३.१९) 'Know both *Prakṛti* and *Puruṣa* to be without beginning.'

[3] *Empirical*—In the state of ignorance the ideas of knower, knowledge, and known are possible and the existence of the universe as well as various activities connected with it are possible only through these concepts.

[4] *Till one, etc.*—The world disappears when one attains liberation or *jñāna*. Compare:

गता: कला: पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकी भवन्ति।।
(मु. उ., ३.२.७)

'Their fifteen parts enter into their elements, their *devas* (the senses) into their (corresponding) *devas*. Their deeds and their Self with all its knowledge become all one in the Highest imperishable.'

[5] *Empirical*—The *jīva* and *jagat* are neither real (पारमार्थिक) nor illusory (प्रतिभासिक). They are empirical or phenomenal (व्यावहारिक).

XXXVIII

The following doubt arises: If the individual self, as well as the cognized universe, existing from time immemorial, should last till one attains liberation, how is it possible to explain the scriptural passages dealing with creation, preservation, and destruction and also waking, dream, and deep sleep states? It is thus explained:

चिदाभासस्थिता निद्रा विक्षेपावृतिरूपिणी।
आवृत्य जीवजगतो पूर्वे नूत्ने तु कल्पयेत्॥३८॥

चिदाभासस्थिता located in (associated with) Consciousness as wrongly presented विक्षेपावृतिरूपिणी of the nature of projection and concealment निद्रा sleep पूर्वे at first जीवजगत: the (individual) self and the cognized universe आवृत्य covering नूत्ने new तु but कल्पयेत् imagines.

38. Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the

(empirical) individual[1] self and the cognized universe, but[2] then imagines them (in dream) afresh.[3]

[1] *Individual, etc.* — The individual selves and the universe whose existence is perceived in the waking state.

[2] *But* — This is to show the distinction between the *jīva* and *jagat* perceived in the waking state (*vyāvahārika*) and that of the dream state (*prātibhāsika*).

[3] *Afresh* — That is, the *jīva* and the *jagat* cognized in dream which are apparently different from those of the waking state.

A scholar explains the *śloka* in the following way:

Nidrā means *avidyā*, that is, a state in which the nature of reality is not known. This *nidrā* or *avidyā* merges (आवृत्य-प्रविलाप्य) everything within it at the time of deep sleep or cosmic dissolution; *jīva* again imagines them afresh at the time of waking. The word 'imagines' means that they again become objects of experience. *Jīva* or the *Cidābhāsa* being itself a creation of *avidyā* cannot properly be said to be the ground (आश्रय) of *avidyā*. But from common experience, such expressions as 'I am ignorant' (अहं अज्ञ) may be used.

It is on account of the belief in causality that the mind sees a causal relation between the experiences of the waking and the dream states.

XXXIX

Why are the *jīva* and the *jagat*, as cognized in dream, imaginary or illusory?

प्रतीतिकाल एवैते स्थितत्वात् प्रातिभासिके ।
न हि स्वप्नप्रबुद्धस्य पुनः स्वप्ने स्थितिस्तयोः ।।३९।।

एते these two प्रतीतिकाले एव स्थितत्वात् on account of their having existed only during the period of (dream) experience प्रातिभासिके illusory (उच्येते are called) हि because स्वप्नप्रबुद्धस्य for one who has woken up from sleep स्वप्ने in (new) dream तयोः of those (*jīva* and *jagat*) पुनः again स्थितिः existence न not (seen).

39. These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only[1] during the period of (dream) experience. It is because no one after waking up from dream sees those objects when one dreams again.

[1] *Only*—These objects do not exist during the subsequent waking or dream states.

From this analogy it can be said that the entire world of experiences, perceived as real during the state of ignorance, is illusory or imaginary on account of its non-perception after the attainment of Knowledge.

XL

The following three stanzas point out the difference between the *jīvas* as conceived from the three standpoints stated above:

प्रातिभासिकजीवो यस्तज्जगत् प्रातिभासिकम्।
वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥४०॥

यः who (is) प्रातिभासिकः illusory (that is perceived in dream) जीवः *jīva* (सः he) तत् that प्रातिभासिकं illusory (perceived in dream) जगत् world वास्तवं real मन्यते thinks तु but अन्यः other व्यावहारिकः empirical जीवः *jīva* (तत् that) मिथ्या इति unreal (मन्यते thinks).

40. He who is the illusory[1] *jīva* thinks the illusory world[2] as real[3] but the empirical[4] *jīva* thinks (that world) as unreal.[5]

[1] *Illusory*—Imagined in dream.

[2] *World*—The world that is perceived in dream.

[3] *Real*—Because such a world exists as long as the dream *jīva* exists in dream.

[4] *Empirical*—*Vyāvahārika jīva* is that which considers itself to be the enjoyer, etc., in the waking state. This *jīva* is the reflection of Consciousness in the *buddhi*.

[5] *Unreal*—To the *jīva* of the waking state the entire dream-perceived world of subject and object appears as unreal.

The dream and the waking experiences, on account of their mutual contradictions, cannot be said to be real.

XLI

Now is described the nature of experiences of the *pāramārthika* (Real) *jīva*:

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम्।
सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥४१॥

यः who (is) व्यावहारिकः empirical जीवः *jīva* सः he तत् that व्यावहारिकं empirical जगत् world सत्यं real प्रत्येति sees पारमार्थिकः the real (*jīva*) (तत् that) मिथ्या इति unreal मन्यते thinks.

41. He who is the empirical[1] *jīva* sees this empirical[2] world as real.[3] But the real[4] *jīva* knows it[5] to be unreal.[6]

[1] *Empirical* — See *ante*. *śloka* 36.

[2] *Empirical world* — the world of waking experiences created by *māyā*.

[3] *Real* — As existing in past, present, and future. It is because the relative world exists as long as the *jīva*, its perceiver, exists.

[4] *Real jīva* — The *jīva* that is the Witness of the three states.

[5] *It* — The world and its experiences in the waking state.

[6] *Unreal* — Because such a world and its experiences are not perceived in deep sleep.

XLII

The *pāramārthika jīva*, as distinguished from the *jīvas* of the waking and dream experiences, is identical with Brahman:

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम्।
प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ।।४२।।

पारमार्थिकजीवः the real *jīva* तु but ब्रह्मैक्यं identity with Brahman पारमार्थिकं real प्रत्येति knows अन्यत् other न वीक्षते does not see अनृतात्मना as unreal तु but वीक्षते sees.

42. But the *pāramārthika jīva* knows its identity with Brahman to be (alone) real. He does not see the other,[1] (if he sees the other) he knows it to be illusory.[2]

[1] *Other* — He does not see any existence other than Brahman. Comp. 'यत्र नान्यत् पश्यति' (छा. उ., ७.२४.१) 'Where one does not see anything else.' 'यत्र वा अस्य सर्वमात्मैवाभूत्' (बृ. उ., २.४.१४) 'When the Self is only all this.'

[2] *Illusory* — If the *pāramārthika jīva* comes back to the relative plane of consciousness he knows the world and the reflected consciousness (*jīva*) to be unreal.

The *jīva*, so long as it does not know the distinction between the Witness (दृक्) and the perceived world (दृश्य), thinks the aggregate of body, mind, sense-organ, etc., as the seer and the object (perceived world) as real. The *vyāvahārika jīva* is that which knows the ego (seer) as distinct from the aggregate of the mind, body and sense-organ, etc., and thinks of the world not as real but as the creation of the causal Self ultimately disappearing in it. It further knows the causal Self (*Saguṇa* Brahman) alone to be real. But the *pāramārthika jīva* knows this causal relation to be unreal. Brahman does not produce or

manifest the world of ego and non-ego. The idea of *jīva* is due to a false superimposition upon Brahman. It is like the superimposition of a snake on a rope.

XLIII — XLIV

The following doubt arises: The *jīvas* known as *vyāvahārika* (experiencer of the waking state) and *prātibhāsika* (experiencer of the dream state) on acount of their being products of *avidyā*, are insentient by nature. Then how can they be described as *jīva*? For *jīva* is the same as the *jīvātman* according to the *Śruti*: 'जीवेनात्मनानुप्रविश्य' (छा. उ., ६.३.२) 'Entering by this *living self'*. Brahman Itself has entered into the *devatā* (shining element), of the nature of fire, water, in the form of a *jīvātman* and manifested different names and forms. The doubt is thus solved:

माधुर्यद्रवशैत्यानि नीरधर्मास्तरङ्गके।
अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा।।४३।।
साक्षिस्थाः सच्चिदानन्दाः सम्बन्धाद्व्यावहारिके।
तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके।।४४।।

माधुर्यद्रवशैत्यानि sweetness, fluidity, and coldness नीरधर्माः characteristics of water तरङ्गके in the wave अनुगम्य inhering तन्निष्ठे फेने in the foam of which it (wave) is the substratum अपि also यथा अनुगता as inheres साक्षिस्थाः the inherent characteristics of *Sākṣin* सच्चिदानन्दाः Existence, Consciousness, and Bliss सम्बन्धात् on account of relation व्यावहारिके in the *vyāvahārika jīva* अनुगच्छन्ति inhere तद्द्वारेण through it प्रातिभासिके in the *prātibhāsika jīva* तथा एव similarly (अनुगच्छन्ति inhere).

43–44. As such characteristics of water as sweetness, fluidity, and coldness appear to inhere in the waves,[1] and then also in the foam of which the waves are the substratum, so also Existence,[2] Consciousness, and Bliss, which are the (natural characteristics of *Sākṣin*) appear to[3] inhere in the *vyāvahārika jīva*[4] on account of its relation[5] (with *Sākṣin*) and through it, similarly inhere in the *prātibhāsika*[6] *jīva*.

[1] *Waves* — The substratum of waves is water. The characteristics of the substratum appear to inhere in that which is substrated. The water appears as waves and the waves as foam. There is no difference between them except in respect of names and forms. Again, the foam, waves, and water, cannot be separated from sweetness, fluidity, and coldness. The substance is, according to Vedānta, the same as the quality.

[2] *Existence, etc.* — These are the natural characteristics (स्वरूपलक्षण) of the *Sākṣin* or Brahman. As a matter of fact, *Sākṣin* is identical with *Sacchidānanda*.

[3] *To inhere in* — It is because the *vyāvahārika jīva*, including the perceived universe, is the illusory appearance falsely superimposed (*āropita*) upon Brahman. Therefore the characteristics of Brahman appear to inhere in the *jīva* and *jagat*.

[4] *Jīva* — Both the *vyāvahārika jīva* and the *prātibhāsika jīva* include the worlds or the non-egos perceived in the waking and dream states.

[5] *Relation* — This relation is seen from the causal or relative standpoint. From the standpoint of Brahman there

is no *jīva*, *vyāvahārika* or *prātibhāsika*, and hence no relation.

[6] *Prātibhāsika jīva* — Both the ego and the non-ego cognized in dream also have the characteristics of Existence, Consciousness, and Bliss.

XLV

This is how the characteristics of the *Ātman* are superimposed (अध्यारोप) upon the seer and the seen. Now comes the negation (अपवाद) of this erroneous superimposition:

लये फेनस्य तद्धर्मा द्रवाद्याः स्युस्तरङ्गके।
तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा।।४५।।

फेनस्य लये with the disappearance of the foam तद्धर्माः its characteristics द्रवाद्याः such as fluidity, etc. तरङ्गके in the wave स्युः exist तस्यापि विलये with its disappearance again एते these यथा पुरा as before नीरे in the water तिष्ठन्ति exist.

45. With the disappearance of the foam[1] (in the wave), its characteristics such as fluidity, etc., merge in the wave. Again, with the disappearance of the wave[2] in the water, these characteristics merge, as[3] before, in the water.

[1] *Foam* — This is an appearance. The wave appears as the foam.

[2] *Wave* — This is also an appearance of water, which is the ultimate substratum.

[3] *As before*—Fluidity, coldness, and sweetness were what constituted water before waves and foam appeared. Now, after the disappearance of wave and foam in the water, these characteristics are also found to exist in their antecedent forms, as water from which they cannot be separated. Water always exists. Foam, etc., have no existence separate from water. They appear from and disappear in water. They are nothing but water in another form.

XLVI

Now the meaning derived from the illustration is applied to the object illustrated:

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके।
तल्लये सच्चिदानन्दाः पर्यवस्यन्ति साक्षिणि।।४६।।

प्रातिभासिक जीवस्य लये with the disappearance of the *prātibhāsika jīva* (सच्चिदानन्दाः the characteristics of Existence, Consciousness, and Bliss) व्यावहारिके in the *vyāvahārika* (empirical) *jīva* स्युः exist तल्लये with the disappearance of that सच्चिदानन्दाः characteristics of Existence, Consciousness, and Bliss साक्षिणि in *Sākṣin* पर्यवस्यन्ति merge.

46. With the disappearance of the *prātibhāsika*[1] (in the *vyāvahārika jīva*) Existence, Consciousness, and Bliss (which are its characteristics) merge in the *vyāvahārika jīva*. When that also disappears (in *Sākṣin*) these characteristics (finally) merge in *Sākṣin*.[2]

[1] *Prātibhāsika jīva* — This and the *vyāvahārika jīva* include the worlds perceived by them respectively.

[2] *Sākṣin* — That is, Brahman which is identical with Self. Existence, Consciousnes, and Bliss, which are imagined to be qualities of Brahman are, in reality, the same as Brahman.

As with the merging of foam, wave, etc., in the water, their fluidity etc., disappear therein, even so with the mergence of the *prātibhāsika jīva* and the *vyāvahārika jīva* in *Sākṣin* (that is, in Brahman at the time of deep sleep and liberation, respectively) the characteristics such as Existence, etc., inhering in them, disappear in Brahman. For names and forms as well as the characteristics belonging to them have no other existence apart from Brahman. They appear out of and disappear in Brahman—Brahman or *Sākṣin*. Its existence cannot be denied, in the past, the present, or the future, nor in the states of waking, dream, or deep sleep. The *vyāvahārika jīva* and the world that it perceives are non-existent before creation and after dissolution. They exist only during the period of ignorance. They appear out of Brahman, inhere in Brahman and finally disappear in Brahman. As foam and wave have no existence apart from water, so also the entire universe consisting of the ego and the non-ego have no existence apart from Brahman. Verily all that exists is Brahman.

The importance of *Dṛg-Dṛśya-Viveka* as an aid to the study of Vedānta has been well pointed out by the learned Swāmī Nikhilānanda in his introduction to this translation. The central theme of the work is that Brahman is realized through mystic or *Yogic samādhi* (concentration). *After* this state is attained, one can see Brahman wherever one turns one's eyes:

Dehābhimāne galite vijñāte paramātmani,
Yatra yatra mano yāti tatra tatra samādhayah.

'With the disappearance of the attachment to the body and with the realization of the Supreme Self, to whatever object the mind is directed one experiences *samādhi*.'

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